

THE CHRISTIAN CENTURY

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Number 47

Were Two Thousand Years Wasted?

Editorial

The Home of the Soul

By Joseph Fort Newton

"In Perils of Robbers"

By W. C. Macdougall

"Quitters"

By John R. Ewers

NOV 24 1916

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII

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Were Two Thousand Years Wasted?

HISTORY IS A LAMP FOR OUR FEET.

No one would deny in any other field than in religion that we are to be guided continually by the experiences of mankind. We carry our political ideas back all the time to the record of the past that we may discover what success they had in the long ago. Even science often finds that it is rediscovering.

Protestantism in its reaction against Rome made the mistake of rejecting the witness of church history. Since Rome based her claims in religion upon an unbroken history, Protestantism thought to meet these claims by indicting the Christians of many centuries. The reformers were right in insisting that there was no static church through the ages. They were right when they showed that popes and councils and theologians were not consistent with each other. They were wrong in trying to find some other static basis for religion. We know now that we do not want a static religion. We glory that Christianity has changed in every age, for that is the proof that it is alive.

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We miss much, however, on account of our ignorance of the great figures and movements of Christian history. An examination of intelligent Protestant laymen would reveal but few today who know about Chrysostom, the "golden-mouthed" preacher of the gospel of Christ. He spent his life in the service of the poor. He showed hospitality to a company of monks who were being persecuted for heresy. He denounced the sin of luxury in his age, not sparing even the dissolute empress. For this offense he was sent into exile, where two hundred and forty beautiful letters were written which should be restored to their rightful place in the devotional reading of Protestants.

Nor are Protestants aware that some of their most precious truth found its first formulation by St. Augustine, who next to St. Paul is doubtless the greatest theologian in the history of the Church. Valuable as are his doctrinal formulations, of far greater value is the record of his religious life. A few cents procures the wonderful book known as "The Confessions of St. Augustine." There is in that book the story of a conversion which is full of beauty and wonderful spiritual insight. It reads today so simply and forcibly that it needs only a red cover and a modern printing to give it vogue again. Yet St. Augustine is for our deacons but a name.

St. Francis of Assisi was an outstanding example of the power of Christianity to bring into being real saintliness. He needed no canonization by ecclesiastics, for the hearts of humble people in his own generation gave him his place in history. He was one of the early interpreters of Christianity in terms of social service.

Because Christianity took on forms in the different ages which are not useful now, is no evidence of mistake. Even our boasted modernity will make way for another and perhaps better form in a few more hun-

dred years. It is true that the religion of Christ was transformed by the philosophy of Greece when the gospel was taken to the most cultured and thoughtful people the world has ever known. That was needful then. When the gospel went to Rome, it became organized in forms which are still the basis of the Roman Catholic church. It is the untimely survival of Greek theology and Roman government that is "wrong" in the history of the Church.

But while these things were going on, the Church was bringing into being some of the most remarkable souls the world has ever known. When has a religion ever paid more in martyrdoms than did early Christianity? When has religion ever shown such zeal and consecration in extending itself as when the first missionaries went to the forests of northern Europe to convert heathen and cannibals, our ancestors?

Most of all has the medieval Christian suffered at the hands of the Protestant. Even now there is no term of reproach more discrediting than to call a man "medieval." Yet this was an age of faith. In a time when government was weak, when anarchy threatened, the Church was the strong support of civilization, and fostered the schools, hospitals, courts and medical practice which came to perfection in a later age. The priceless gems of the learning of antiquity were preserved by the faithful monks of this period. If there was corruption in the Church in those days, there was also piety and devotion. It was the medieval man that learned in the name of religion to reverence women and little children and to pledge his life for their defense. The Crusades may have been ill-advised. In spite of this, they remain one of the most splendid monuments to the faith and unity of the Church of the so-called "dark ages."

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Even the later history of the Church is not well understood by religious men and women of today. The rationalism of Germany a hundred years ago, the Oxford movement in England with its revival of the authority conceptions of the Roman Church, the meaning of the more recent mystical movements in the spiritual life of Christianity, all form subjects for study and opportunities for the enrichment of the religious life.

An interest in church history does not mean that we shall be tempted to repeat the mistakes of the past. It means the opportunity to avoid them intelligently.

The communion of saints has neither geographical nor temporal limitations. It is our duty to annihilate miles that we may have fellowship with such great Christians as Chundra Lela of India. The centuries are no proper barrier to separate us from communion with every great soul that has found God.

The history of the Church has the power to break down our intellectual conceit and shallowness. Once we come to know the story of God's activities for two thousand years, we may give ourselves to an intelligent preparation for Christianity's final triumph.

EDITORIAL

TWO DECADES OF PROGRESS.

CLOSE students of religious progress in the United States continually discuss the growth of the Disciples in the things of the spirit. In the same epoch in which there has been such great numerical growth, there has also been a new grasp of the principles of the movement.

It is in the past twenty years that candidates for the Disciple ministry have started going in considerable numbers to the great universities for post graduate work. Twenty years ago a little group found each other in Yale. At the same time there were a few men in Harvard and in Union Seminary. These men have been followed by others and it is now reported that the Disciples lead all religious bodies in the number of ministerial students in Yale. This educational impetus has given our movement independent thinkers.

In the past twenty years the Disciples have begun to take the missionary task seriously. Before that time the missionary enterprises of the brotherhood were pitifully small. It has been possible to write histories of missions and leave the Disciples out. The great Edinburgh Conference was held in 1910 and the Disciples in the assembly were not heard. Lately, however, we have come into some prominence in the world of missionary enterprise.

It is in the past twenty years that a change of emphasis in the message of the movement has begun. Christian union was a well-nigh forgotten duty twenty years ago, as a study of the periodical literature of the time will show. The preaching of that time concerned itself with the task of "Restoration," which was interpreted in such a way as to offer the program of confounding every sectarian in sight and of winning him over to certain ways of thinking. We are more modest in our doctrines now, but just because of this, increasingly more effective and passionate in our plea for unity.

Shall we say that the chief development of the period has been a quickening of the religious life? This has been the most recent tendency. Like education, piety and theology, the new movement will, we believe, prove to be really a great forward stride.

LAW AND LEGALISM

HUMAN speech is very imperfect. Words are not static but take on new shades of meaning in the life experience of each individual. It is this variation in the understanding of terms which often forms the basis of a wordy argument, whether in a law court or in an assembly of preachers.

One of the words which is in process of change is law. Over in the law court its meaning is very clear. It is a rule of social conduct. The rule came into being at a fixed point in history. It is capable of change or of being abolished. It is conceivably an imperfect rule.

The law of nature is a different concept. Events have been observed to follow each other in a way which suggests cause and effect. This is so invariable in human experience that one of the most fixed things in our thought is the scientific concept of law.

All of this has been turned neatly by the legalist in the Church. He confuses law as a social concept

and law as a scientific concept. He claims for the kind of law that refers to custom and social conventions the same binding force that belongs to gravitation and the same kind of immutability that is to be found in logarithms.

Most things that legalists call law are but the commandments of men. Since the men who gave them were religious men, these commandments deserve respectful treatment. The true law of religion is not in the form of commandment; it is in the form of revelation. "Whatsoever a man soweth, that shall he also reap," is a great spiritual law, quite foreign to legislative law, and as scientific as gravitation.

The curse of legalism is its distortion of ethical truth. A commandment is given an importance which does not belong to it in human experience. The "commandments" of legalists are a kind of Procrustean bed to which every man must be fitted.

Law, in the conception of the Christian, has all of the authority of the universe behind it. There is law in religion in the scientific sense. It is our great duty to discover and to live by the laws of the spirit which Jesus Christ revealed.

THE LESSON OF CALVARY.

THE grotesque theories of the atonement have not been sufficient to wean the heart of the race away from the old story of Calvary. Through nearly two thousand years of Christian history, amid doctrinal changes of various kinds, there has always been interest in the story of the crucifixion.

We all have a feeling that in a man's last hours his character makes a more complete revelation of its quality than at other times. The old school histories used to give the last words of the presidents of the United States. If Jesus Christ, in the face of the hostile mob, had voiced a word of hate, if he had shown fear or in any way let go of the divine quality that had always been his, the story of the cross would never have been told through the Christian centuries.

Christian interpreters early insisted that the cross was to be our teacher. We were told to take up our own cross. Following Christ involved a cross.

The meaning of this teaching was that there is no situation in which one may not carry the idealism of Jesus Christ. In the midst of our compromises with duty, in the falterings of our steps, in the dimming of our spiritual light, we are reminded again and again by the cross that it is better to die than to be false to God.

The heart of the Christian is profoundly moved by the story of the cross. He knows that in a deep and spiritual sense the cross represents something that Christ paid in behalf of our redemption. It is the token and pledge of the undying love of God for a sinful world. It is the symbol of a loyalty so strong and so true that there is none to compare with it.

With the intellectual formulation of doctrines of the atonement we may find little satisfaction. They have been honest efforts but frequently misspent. With the religious message of an atoning Christ who would make all men good friends of God, the Father, we must always find the greatest joy.

THE GROWING MODESTY OF SCIENCE.

WHEN the new scientific movement first came to us, it was received with anything but welcome on the part of ecclesiastical leaders. The story of the blows given and exchanged by Huxley and his ministerial critics is a very interesting one. At the time that Darwin wrote his "Origin of Species," it is said that a scientific society was actually under the surveillance of the police to prevent its saying anything that was not orthodox.

As a result of the war waged between preachers and investigators, there came into the science of fifty years ago a certain fighting quality most unscientific in character. With this came a dogmatism in some matters which was not scientific at all.

It was the fallacy of this older order of scientists to imagine that their explanations were of the same degree of certainty as were their facts. It was one thing to study fish until practically every species was catalogued and classified. It was another thing to exalt a hypothesis to a position of such certainty that to deny the hypothesis was to make of one's self a fool.

A certain French pseudo-scientist declared that there was no soul, for he had searched the brain with a microscope and had not found it. There was no God, for the telescope had never revealed his dwelling place. Scientific men nowadays commonly find a place in their thinking both for God and the soul.

Of late there has grown up a scientific study of religion. It has occurred to scientific minds that so widely diffused a phenomenon as religion, existing as it does in so many places and so universally in history, must have a reason for its existence. The study of religion may or may not lead a man to be an orthodox Christian. At least it will convince any thoughtful man that religion is not a matter to be dismissed from court with a sneer.

Meanwhile, the church has learned a new humility in the presence of the facts of the laboratory. It is becoming impossible to dismiss a scientific theory because it does not square with dogma.

WHAT CAN YOU DO ABOUT IT?

A GROUP of citizens were discussing immoral conditions in a certain community. They had about exhausted the subject when one of the number queried, "Well, what can you do about it?" Wherever the discussion is, there will the cold water-thrower gather himself together.

That interrogation brings many a good discussion to an end. It has in it the suggestion that the interested few are attempting the impossible. The talk is all to no purpose. All the enthusiasm of the good will waste itself against granite boulders. Such cynicism has in it the chill of death.

In the presence of evil, if Christian people can't do anything, what is their Christianity worth? If nothing can be done, why not all desert the sinking ship? What is the use to spend time and money in vain? If the Christian people can't cope with great evils they can't cope with any. If we must pay thousands of dollars a year to keep up churches and then confess, when a real issue arises, that we are hopeless, why not divert the money to some agency that will try, at least, to give us

value received? It is ennobling to hear the pastor quote in the pulpit, "The gates of hell shall not prevail," and humiliating to see the gates prevailing at the primary.

"But think of the evils that might come upon us if it were not for the Church in the community!" Yes, and think of the money we could save if it were not for the high cost of living! When we take refuge in the unknown we proclaim our inability to do our duty to the known. The argument for the church as a policeman may be a good one—a menace to evil by its presence. But the Church as a prophet to rebuke and lead to repentance is a figure far more appropriate.

ROOM IN THE RANKS FOR US ALL.

DON'T despair when someone differs from the established order. He is as likely to be a genius as a heretic. At any rate, let us call him a genius until he shows that we put too much trust in him. It is better that we should think too much of him than too little; better that we should boost than burn our thinkers. Then, if they are erring and headstrong, we must covet the glory that comes from converting a sinner from the error of his way. As long as we lay so much stress on doctrinal tests, so long will we have doctrinal troubles. Let us encourage each other, not necessarily to see through the same glasses, but to work together for the same ends.

If we have hearts united in a common task, the disagreements will always adjust themselves. We know what orthodoxy in work is. We are not so sure of orthodoxy in belief. There are no heresies in doing good. So why not be patient with those who disagree with us, and make room in the ranks for all?

CHRISTIAN HUMILITY

IN NO point is Greek ethics farther removed from the Christian than in the matter of pride and humility. The Greeks taught the duty of a certain kind of high-mindedness which we call pride. The ethics of Jesus inculcates the virtue of humility and the first beatitude gives a blessing to the man who is poor in spirit. Hence the enemies of Christ have called his teachings slave ethics. They were good for slaves, but not for free men.

The attempts on the part of some people to be humble on occasion are pathetic. Humility with them is an emotional matter. They find no difference between humility and being humiliated. There is, indeed, a world of difference.

Most of us have some petty pride which we use to cover a multitude of sins. If we are convicted of any lack, we think at once of something in which we secretly believe we excel the whole of mankind. A man who knows nothing of poetry may console himself by saying that he is really very clever in making money.

When a man becomes humble in the Christian sense, he does not think of himself more highly than he ought to think. Without losing self-respect—one of our most valuable possessions—he sees his faults and virtues in clear perspective. It is the man who can do this that has real hope for spiritual growth.

There is also a social implication to humility. We are to judge ourselves in relation to our fellows. The small boy loves to show off his accomplishments. The

mature personality can take pleasure in the achievements of others. The proud man will contend over a small point of honor. The humble man, with no less of courage, will make sacrifices for the peace of the community.

Micah tells us we must walk humbly with our God. This humility on its Godward side he makes one of the three great saving attitudes. Humility in the presence of God involves reverence for the sacred things of life. Without reverence religion would perish. The soul that knows not humility is not a Christian soul.

THE FREEDOM OF LEARNING

THE emancipation of learning from the domination of ecclesiastics is a long story. Galileo was made to recant a scientific doctrine that was inconvenient for the theologians. Bruno was burned. We ought to be allowed to forget the horrible story of what it cost humanity to free the schools from the trammels of dogmatism. But conditions do not permit us to forget.

The nearest thing the Disciples have to a heresy trial is the treatment of their teachers. It is not many years since a college board undertook to re-establish its reputation for orthodoxy. A state board and a college board heckled a professor on the matter of his interpretation of the narrative of the Virgin Birth and other matters of opinion. The man was questioned about the theory of two Isaiahs. Meanwhile the questioners were the heretics. They no longer believed the principle "In matters of opinion, liberty."

There has come to be a more skillful and a meaner method of making theological discriminations in some of our schools. The self-appointed champions of orthodoxy develop a suspicion upon the basis of a report from a disgruntled student. The suspicion is forwarded to the president or the board of trustees. The suspected professor is entirely unaware of what is going on until he finds himself put out of his position.

For the Disciples to go back on the principle of the freedom of learning is to take their stand by the side of the Roman Catholics, who still exercise dogmatic control over their teachers.

If our teachers cannot be trusted in the classroom, then it would seem that error is stronger than truth.

We believe that most colleges among us are free. If there is one that is not, we are interested only in its conversion. Such an institution becomes a stumbling block to faith, a hindrance in our struggling world, a menace to truth. It would be God's service to expose a school that loves a dogma more than truth.

THE NEGLECTED PEOPLE.

THE churches of a community often find themselves in most eager competition to secure the friendship and allegiance of some new family regarded as particularly desirable. The various devices employed to attract this new family are often ludicrous and sometimes painful. While all this is going on, there are usually a number of people who have lived around the church for a long time and yet no one has sought them out. They might make a plaint in biblical language, "No man has cared for my soul."

There are business men who have lived in the town a long time. Because a certain man is never seen in

church, all assume that he is a hopeless case. He is not as hard as he appears. Often he wonders why the people who solicit him for various kinds of church help, selling him ads and tickets and what not, do not solicit him for his soul. Perhaps he wonders if the church really lives for the sake of cultivating religion.

There are people in the boarding houses. They come and go so much that it is hard to keep track of them. They are the most lonesome of all people. In these ranks are young men and women away from home, and some divorced people. There are bachelors and spinsters and all kinds of solitary souls.

In a community said to be over-churched the writer once found several families which reported that in twenty years a preacher has never crossed the threshold of their homes. Perhaps there was something wrong with the system in that community.

The denominational system makes us afraid to talk over our church prospects together. Ideally, preachers ought to be able to divide responsibility in a community so accurately that no soul would go unshepherded. It would be easy to devise a system to do this, aside from the human element involved.

If precious souls live in a semi-heathen ignorance of Jesus Christ, it must be said that a divided church has broken down the efficiency of Christian work until souls are lost from the kingdom.

THE CHURCH QUARREL.

THE first church quarrel was along the roadside and the question at issue was, which disciple was greatest in the kingdom of heaven. Our Lord showed these quarreling disciples a little child and said that they must be like him in spirit, guileless. When the trouble broke out again, in the very hour when the shadow of the cross fell across our Lord's life, he took a towel and girt his loins and washed his disciples' feet, declaring that there is no true greatness apart from humility and service.

Can you run a line right through the membership list of your church and say that this part goes with one contentious leader and the other with some equally un-Christlike person? It is the unhappy fact in more than one church.

The real combatants in such a church trouble are usually few in number. Their noise and activity give an impression that they are many, although they are but a few. Most people in a church love peace and quietness above all things.

The church quarrel keeps people from enlisting more than anything else could. People are not hunting troubles. They have enough of their own. They do look for peace and fraternity and for a quiet walk with God. A church that talks much about the faults of its members and little about Christ will draw to itself of its own kind, and the last state of that church will be worse than the first.

Blessed is the peace-maker who knows how to speak wisely and kindly in the time when men's feelings outrun their judgment. There are ways out of most of these unfortunate situations. We need to learn in our churches what the Chinese mean by "saving face." The disturber must usually be allowed to "save his face." The church need not seek the defeat and humiliation of any man.

The unity for which Christ prayed was first of all a unity of his own disciples in a local group. A congregation with internal disharmony cannot bear testimony for the coming of Christian union. Union, like charity, begins at home.

TESTING RESULTS IN CHURCH ADVERTISING.

THE use of publicity for the church is now well established. The Associated Advertising Clubs of the World has organized an auxiliary society of church advertising and a national secretary will soon be chosen. One of the first things to be studied is the relative value of the various publicity methods.

The test of advertising depends upon the result one seeks to achieve. Some advertisers spend much money just to secure an attitude of friendliness on the part of the public. If this be the function of church advertising, there can be no checking of results on a bunch of cards put out promiscuously on door-steps.

It is clear that the church will sometimes want an immediate verdict from its publicity. A special speaker is coming and he should have a general hearing from the community. What will be the relative value of window cards, post-cards, door-to-door material or newspaper display advertising? Perhaps the results would vary in different communities.

A certain pastor has used advertising to test the degree of hospitality various sections of the city have for the message of the church. Four different localities were chosen and on successive weeks these localities were covered with advertising literature. The results in the audience were tabulated by counting the people present who were not members. It was a surprise for this pastor to learn that the very section which he had most neglected made the biggest response to his efforts. He has since become convinced that the new neighborhood represents the largest opportunity for a forward movement that his church has.

One of the ways of testing results in advertising is to note the relative progress of churches which advertise and those which do not, in the same community. It will be seen in most cities that publicity is a most valuable aid for religious work when it is rightly conceived.

THE EDUCATIONAL SIGNIFICANCE OF CHICAGO.

THE announcement of a five million dollar medical college in Chicago in connection with the University of Chicago helps to make clear the significance of Chicago as a future center for education and cultural influences in America.

There are two or three facts that make Chicago of central importance. In the first place, it is the largest big city near the center of population. The geographical location helps to give it its opportunity. Again, Chicago is becoming enormously wealthy, and men of money in this city since the days of President Harper have been led to see the importance of using their money to make Chicago an educational center. Furthermore, the enterprise of this young giant of a city pushes any project, even an educational one, with unusual power.

The five million dollars will be used, in part, to take

over the present properties of Rush Medical college and the Presbyterian hospital. In addition, a large medical school will be developed on the Midway for undergraduate students of medicine. It is believed that the world's leading medical school will be in this city, and that students will soon not be going to Europe for post-graduate training in considerable numbers, as in former years.

This is but one of many educational projects which are under way for Chicago.

Meanwhile, Disciples continue to allow petty considerations to prevent a broad missionary policy for this city. The Christian Woman's Board of Missions has withdrawn its entire appropriation from Chicago. The Illinois Christian Missionary Society has for years refused to recognize Chicago as a missionary situation. Both societies undertake to exploit Chicago churches for money. The total amount of money given by the American Christian Missionary Society to Chicago would not finance one mission in proper modern style.

In days to come, when students and professors are lost to the Disciples in Chicago for lack of strong churches, men will rise up to call these societies—not blessed.

ALASKA AND THE CHILDREN

OF ALL the enterprises of our home mission work, it would be hard to choose one better adapted to catch the imagination of our children than the new work in Alaska. It has the charm of distance, and of strange surroundings. The situation is new and the work will be constructive. From the very start, the enterprise will belong to the Sunday Schools in a peculiar sense.

Giving in the Sunday School has a larger meaning than can be expressed by the work that is done by the money. However successful the new mission in Alaska may prove to be, it will always be true that the biggest work has been done in the hearts of thousands of Sunday School people whose missionary enthusiasm has been kindled by this enterprise.

It is for such reasons as this that missionary offerings in the Sunday School may be defended from the standpoint of religious education. We are making education now something more than the memorizing of facts. We continually need to "do something" about the facts that are given. For this reason the Sunday School that hopes to train its pupils in the consciousness of world-wide brotherhood finds a missionary enterprise like Alaska of peculiar value.

It would be an unfortunate and lop-sided missionary education for any school to cultivate feeling for foreign missions and not arouse any sense of our patriotic duty to the less fortunate of the peoples who live under the Stars and Stripes. In our Alaskan enterprise we have opportunity to present to the child mind the conceptions both of religion and patriotism.

The Home Mission work of the Disciples has now for years been under the inhibition of a big annual deficit. Not much new work has been planned. The Alaska enterprise affords a chance for the Disciples everywhere to show our Home board that a well-advised forward movement will have the cordial support of our people.

The Home of the Soul

BY JOSEPH FORT NEWTON

News Note: Word comes from London that Dr. Newton has accepted the pastorate of City Temple there. He will begin his work in this conspicuous pulpit in the spring of 1917.

THE sad and stately music of this great Psalm, singing of the mortality of man in immortal words, befits the funeral hymn of humanity. How thin and unreal, beside its restrained emotion and majestic simplicity, do even the most deeply felt strains of other poets sound. Like the God of whom it sings, it has been, for ages uncounted, an asylum for pilgrim souls in this twilight world. As some old "ancestral home shelters generation after generation of a family, and in its solid strength stands unmoved, while one after another of its some-while tenants is borne forth to the grave, and the descendants sit in the halls, where for centuries before their ancestors sat," so God is the home of all who find any real home amidst the fluctuating shadows of time.

"ON THE EDGE OF ETERNITY"

Hebrew tradition describes this Psalm as the prayer of Moses, the man of God. Its author, whoever he may have been, must have been a man grown gray with a vast experience, and he was standing on the edge of eternity, and his words, like the solemn notes of the voice of nature, have "power to make these noisy years seem moments in the being of the eternal Silence."

Touched by the twilights of time, he meditates and prays. It is lofty poetry, but pensive, even mournful, attuned to the still sad music of mortality—as of the autumnal glory of a great leafy wood when the leaves are falling and the birds are going South. Nearly there is the sound of perishing, of slow decay, of the swift funeral of morning flowers, and the hush of profound sleep. In the distance is the silent but all-devouring rush of floods, invisible, irresistible, overwhelming.

WHERE IS MAN?

And where is Man, pursued of Time and overtaken by Death? At first he seems utterly lost—the child of a day, whose life, even at its longest, is as a watch in the night, as the grass that flourishes in the morning and withers at eventime, so quickly is he cut down. There is the swift passing of Time, the numbering of our days, the story of our brief leasehold of threescore years and ten, full of labor and sorrow—the tragedy of man defeated by the seasons, losing heart, wearing his soul out in wistful vigil.

But that is not the conclusion of

"Lord, Thou hast been our dwelling place in all generations." Psal. 90:1.

the whole matter, nor is man utterly cast down. The wise old Bible does not close even its grand funeral hymn on a note so unutterably sad and haunting. It tells us the simple truth, makes us pause and take breath and ponder, the while we look before and after, brooding over things passed and dreaming over things to come; but it does not leave us hopeless.

A NOTE OF VICTORY

Never, thank God; and in the last lines of this chant we hear the faint note of victory, like the tender, timid bird-song in the funeral music of Chopin—a bow of hope flung across our dim sky, arching over our fugitive years and fleeting joys. Frail we are and vanishing, here today and tomorrow gone, but we are not the companions of the perishing flowers; we are heirs of a divine beauty that fadeth not away. As upon the delicate petal of the lily God imprints His thought of whiteness, as upon the still frailer haze of drifting cloud He paints His bow of promise, so upon the soul of man, whose life is like a vapor, whose day is a span, He imprints His image and the glow of His eternal beauty. The glory of man, his dignity in life and his hope in the dark night of death, is in the prayer, "Let the Beauty of the Lord, our God, be upon us."

It is by living a noble life that man passes out of the realm of things that fade; by fellowship with things that are eternal that he is made master of the chances and changes of the years—set free from the tyranny of Time and the terror of the Tomb. Here lies the path to citizenship in that tranquil country where the sting of mortality cannot hurt, and where a thousand years are as a day.

MAKING THE UNIVERSE HOMELESS

There are times, we all know, when the universe is our home, and others when we are homeless in it—exiles amid familiar scenes, smitten with world-strangeness, forlorn and lonely. This change from one mood to another may happen in a moment, in the twinkling of an eye. Often we are homeless in the midst of friends, and again we are at home in the in-

finity of the wilderness. Art, philosophy, religion are so many efforts of man to make the universe homelike, or rather to make our minds at home in the universe. Below all other desires, if he will search his heart, man finds the wistful longing to exchange the precarious finite home for one secure and infinite; for, if his home is in eternity, it cannot be left or destroyed.

Nor is it altogether a matter of mood, like the shifting of light and shadow; but we ourselves, as all our teachers tell us, can make a home of the universe, or be homeless in it, according to our way of thinking and acting, and above all, by the wisdom and power of faith. Why does the House of Life seem suddenly shattered by the tragedy of world-war, leaving us shivering and shelterless?

OUR TRUE CITIZENSHIP LOST

No one has given a truer answer than the literary editor of the *London Times*:

We have lost our citizenship in the City of God, because we have lost our sense of common humanity. We feel ourselves to be citizens of the same City of God with the old Germans, with the music-makers and seekers of wisdom; and the universe is not homeless when we think of them. Each nation recognizes its kinship with the past of the other; will it not also hope for a kinship in the future? Either we are all citizens of the same City of God, and war between us is Civil War, a monstrous iniquity to be forgotten, as soon as it may bring peace; or else there is no City of God and no home for man in the universe, but only an everlasting conflict between creatures that have nothing in common and no place where they can gather and be at rest.

True, terribly true; no far-shining City of God, but only the clash of blind forces, and all doomed to be crushed together in the end. Foxes have holes, and the birds of the air have nests; but man has not where to lay his head in peace until he has learned to live in peace with his fellow men. It is injustice, cruelty, brutality, and the inhumanity of man to man that makes us homeless wanderers in the world! When men turn the gracious earth into a wild hell of savage slaughter, it is no wonder that heaven seems remote and unreal, and the beat of the mighty Father-heart is faint and far off. Even our own land seems almost alien, and familiar scenes are strange, when such things are done under the sun.

Not only war, but all the sad injus-

tice of man, whether personal or social, adds to "the weary weight of an unintelligible world," and the faith of many is crushed in the budding. O when will man learn that he cannot know God, cannot be at home in this universe so long as he is unbrotherly and uncharitable. It is only when we do justly, and love mercy, that we can walk with God, and know that He walks with us, making the world a home.

Dante Rossetti has a sonnet sequence entitled "The House of Life," wherein he sings in soft, silvery notes of youth and change of love and fate. It is beautiful—

A moment's monument
Memorial from the Soul's eternity
To one dead deathless hour—

but the real House of Life, the Home of the Soul, is in God, who is from everlasting to everlasting. He has been our dwelling-place in all generations, our help in ages past, our hope in times to come, and to know God is to be at home. From Him we come forth in the morning, in Him we live and move and have our being, and to Him we return at eventide—"when that which drew from out the boundless deep turns again home." In Newman's great poem, "The Dream of Gerontius," the souls in pain are heard singing this great Psalm. Even so we may chant it, humbly confiding in the Ancient of Days who will redeem us alike from vain forebodings and from futile regrets.

ALL LIFE A PART OF ETERNITY

Such a faith teaches us to so number our days that we may not merely count up and spell out their syllables, but attain to the wisdom of love and the patience of hope. One may so follow this faith in his heart until he begins to regard all life, as the wise men say, in the light and aspect of eternity. Here is the secret, as Eckhart, the mystic, learned it long ago, of being younger tomorrow than we are today—that is, one step nearer the source from whence we came. So learning, man may master his fitful, fretful life by means of tranquility and joy, living in quietness and confidence.

And yet nothing is more pathetic than our human life. Nearly all who take large and long views of the life of man and his slow, stumbling march, are touched with a certain subdued sadness. We see in it the philosophic pity of Aurelius, and the profound compassion of Jesus. No great and tender soul is free from it, and sometimes it deepens into a bitter, poignant melancholy, as in these words whose author you would hardly guess:

A myriad men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little, mean advantages over each

other; age creeps upon them; infirmities follow; shames and humiliations bring down their pride, and their vanities; those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, misery grows heavier year by year; at length ambition is dead, pride is dead, vanity is dead; and longing for relief is in their place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from the world where they were a mistake and a failure and a foolishness—a world which will lament them for a day and then forget them forever. Then another myriad takes their place, and copies all that they did, and goes along the same profitless road, and vanishes as they vanished—to make room for another, and another, and a million other myriads, to follow the same arid path through the same desert, and accomplish what the first myriad, and all other myriads that came after it, accomplished—nothing.

Unless you had met those words you would hardly expect to find them in the autobiography of Mark Twain. Upon all men, even upon the prophet of the religion of laughter, there falls, at times, a withering sense of the vanity of life, of the futility of mortal aspirations, faith and hopes. Life seems a dead level of monotony. Man is seen performing the same antics in the same grave fashion as in all the past—heaping up wealth which another will inherit; following pleasures which turn to dust, or fire, on his lips; thinking, as always, that he will endure forever, and calling after his name the place that shall soon know him no more. It is a bleak and dreary mood, and one which makes the heart of even the strongest man old, forlorn and sad.

The answer to that bitter mood—that which takes the pain out of the pathos of life, leaving only a tenderness—is the faith of this stately Psalm. All the journeying generations, all the swarming myriads who pass like falling leaves, live in God, who is the Home of the Soul, even as He lives in them.

NO SOUL IS FORGOTTEN

No soul is outside of God. The dead of ages past, our own dead—"all the dead, small and great," as the seer of Patmos saw them in his vast and tender vision—have their life and hope in Him. Not one is forgotten—not even that little sleeper, buried from an emigrant wagon, whose tiny grave George Prentice found as he sat down to rest in a lonely forest. He was a poet and saw the whole scene once more—the father digging the grave with his own hand, and the mother waiting with the babe in her arms. He saw them lay it away, and drive on, and on, and on, looking wistfully back.

But a greater Poet than he looked upon that scene, even He who watches the fall of a sparrow, and He remembers that little one. And not only one,

but all—those torn by wild beasts in the dawn of time, those who fell on red fields of war, those smitten by plagues, those who died in the filth of the slums—all are in the Home of the Soul. It is this grand Christian faith, turned into a telescope of revelation and prophecy, that gives to the universe the sweetness of a home, and the warmth of a fireside—

In my Father's house
There are many rooms.

GOD'S TRANSCENDENCE

Happily we have heard much in recent years of the indwelling of God in man. It is a profound and precious truth, revealing the greatness of the soul, explaining its hunger for the Infinite, and lending authenticity to its instincts and intuitions. But it is not the whole truth. Taken by itself, it may easily lead—indeed it has led in some cases—to something hard to know from self-worship, joined with the idea of a poor, limited, fumbling God whom hostile forces almost overcome. What we now need is a new and profound sense of the transcendence of God, of His immeasurable greatness and goodness.

True, God lives in us, but we also need to know that we live in Him, ensphered in His life and love and power from everlasting to everlasting. This is the deep, unconfessed, unformulated faith of humanity. Without it man could hardly live; or, living, he would only weep.

THE HOUSE OF LIFE

Santa Teresa had a House of Life, the Upper Room of which was a place of prayer, and there she had the joy of home "as the great angels have it, untold and hidden." Each of us may know that joy, like the old man in the Faber poem, of whom the poet said:

Always his downcast eye
Was laughing silently,
As if he found some jubilee in thinking;
For his one thought was God,
In that one thought he abode,
For ever in that thought more deeply
sinking.

Once an old peasant fell asleep and dreamed at the close of the day. In his dream he saw his tiny hut expand into a vast temple, more beautiful than any he had ever seen. The dingy rafters were lifted up and became dim and lofty arches. The dirty windows became rich, stately and multicolored, showing the faces of the Master and His followers. The hearth became an altar, its flickering fire a sacred flame, and his children, living and dead, were priests performing holy rites. It was a dream of faith—and there shall come a time when man shall awake from his lofty dreams and find his dream still there, "and that nothing has gone but his sleep."

"In Perils of Robbers"

Some Missionary Experiences Among the Villagers of Central India

BY W. C. MACDOUGALL

LIFE on the mission field is for the missionary not unlike an Irish stew: it has a little bit of almost everything in it.

The following is but one of the many experiences of the writer while on the field. It had in it elements of the ridiculous as well as the sublime. It happened in the early Indian spring weather while the winter season chill was still in the night air and the tang was still in the atmosphere of the early morning hours.

THE "HOLI" FESTIVAL

It was the time of the Holi festival. What is "Holi"? Well, it is anything but holy! In brief, it is our Western Hallowe'en multiplied a hundred-fold—and then some. It is a time of mud-slinging, of rotten egg throwing, and of water dashing—dirty water, further colored with any one of a dozen different kinds of ink, is deposited upon almost any wayfarer who may happen to pass the way of one so minded. It is the day when the Indian seeks to pay off old scores, or to vent his spleen. It is also a time of all-night carousals and even of darker things, such as reversion to primitive promiscuity. Moreover, it seems to be a time when the primitive hill women of Central India, at least, are privileged to levy blackmail on any stranger, who, during the time of this particular festival, happens to pass through their villages.

Among the cities and villages of the plains, where the population is predominantly Hindu, the writer had frequently been abroad on these festival occasions. Yet he had never suffered any indignities. Hence he had been thrown off his guard. When, about three years ago, word came to him while he was engaged in finishing up some class work in the Bible College at Jubbalpore, before proceeding on furlough, announcing that there was a young man some thirty miles distant in the hill-country of Mandla who was ready to become a Christian, he ventured forth alone among these primitive people of the hills, never dreaming that the Holi festivities would occasion him any difficulties.

BY THE BICYCLE EXPRESS

It was mid-week when word came from the evangelists, asking me to come out and see this young man. Friday noon, when college classes were over for the week, I made ready for the journey. With a light-framed bicycle and a knapsack, the loans of a Jub-

balpore friend, I started on the thirty-mile journey about four in the afternoon. Five miles of the road led out over the excellent government highway. But the rest of the way was for the most part little more than a jungle path. It lay over rugged, boulder-strewn hills and down through deep ravines, often the bed of mountain torrents. Sometimes the bicycle carried me. At other times this courtesy was reversed.

About two hours after nightfall the first stage of the journey was accomplished without any molestation, for I was already known in the villages through which I passed. Nothing thus far disturbed my peace of mind, save a strange tremor down my spinal column as I threaded my way after dark through a rather wide belt of tiger jungle. It was some time after eight when I arrived at the village where I intended to spend the night. This was the only village for miles around that had a school. On the mud verandah of this school I purposed to spend the night. Through the courtesy of a friend in the village a cot was brought me. This friend and some others came to have a chat with me before I had finished my evening meal of tea and "chapatti"—a pancake-like bread, which is made from whole wheat ground in the primitive Indian fashion. Far into the night we talked, seated around the flickering light of a dirty and broken lantern. Religion was our theme.

SLEEPING UNDER DIFFICULTIES

Bidding me farewell they went out into the night and I, tired and sleepy, turned into the cot just as I was. But the cot was certainly not made for me, and the blanket which I had brought did not suffice to keep the chill of the night away. More than once in "the wee sma' hours" of the morning I spent some time trotting up and down the village path beyond the school to take the chill out of my bones.

With the first token of dawn in the sky I was again abroad and, repeating the menu of the night before, was out on the road before six o'clock.

Descending to the brink of a river just beyond the village, I managed to cross it with bicycle and all by jumping from rock to rock. But it must be confessed that more than once I barely escaped a morning plunge. Beyond the river lay a good stretch of pathway. Along this my good bicycle sped me. But soon it issued in my

branches. Which was the right one? This I did not know, for now I was traversing an unknown section. I turned aside to inquire in a nearby village; alas, this was where my troubles began. In me the village-women saw an opportunity for blackmail, white man though I was.

A LICENSED HOLDUP

More quickly than it takes to describe it I was surrounded, upon reaching the centre of the village, by more than a hundred women and children, with some men also—the last named as spectators to see the fun, and the despoiling of the "sahib." An old woman, seizing my bicycle, blurted out that they were going to beat me with mud and sticks as this was "Holi." At once, in a language not my mother-tongue, I began to exercise all the ability I possessed. Not a few of those men into whose eyes I looked for that brief moment had more than served their apprenticeship as thugs in the old days, not so far distant, when their calling was both an honorable and a religious one. Into it they had been born and for success in it they had regularly sought the help of their gods.

With nothing but plain speech and a vigorous command to the old woman I made my way at last through the crowd. There was no longer any lingering to inquire as to the way. I took the first path that led forth from the village and sped toward the hills, about half a mile distant. For a short space the men and women followed me and then desisted.

A CRITICAL SITUATION

I clambered up the rugged hill pathway, carrying the bicycle, only to find another village nestled on its summit and one in which I had greater difficulty than in the previous one. Forth from this village I was chased by its women. They ran me down a narrow lane, fenced on both sides by tall bamboo lattice-work. Again my bicycle was my salvation. Into a third village I came. I had to pass that way, for there was no discoverable path around it. Soon forth from this village also its women were hunting me. Down a similar bamboo lattice-fenced lane they were hurrying me and again, as before, I had hopes of escaping them. But much to my surprise there stepped forth from a break in the fence, some fifty feet in advance of me, a stalwart young hill-woman, who, armed with a large ten-

foot bamboo pole, planted herself in the pathway directly before me.

What was I to do? There was no time to deliberate, for the women from behind were closing in upon me rapidly. Whatever was to be done had to be done at once, for I was no match for that group of hill-women. Moreover, I was especially anxious that nothing might happen that would prejudice the preaching of the Gospel, which for the first time had just been undertaken in that large area.

AN OPTICAL ILLUSION

The bicycle I used had a collapsible pump. Seizing it I raised it to my eye, and then pulling it out to its entire length, I levelled it on the young woman. For a moment she stared at me in blank amazement. Then with a shriek and a throwing up of her hands she fled by the way she had come—I fled also, pump in hand. But the path was thorny and it cost me a puncture. However, I escaped and when I found rest far from the maddening, howling crowd, a cool pool in a rocky ravine invited me to find the place of the puncture and to mend it with a repair kit, which fortunately I had in hand.

But this was by no means the end of my troubles. In three or more other villages, through which I passed, I had experiences akin to those already described, and in each case when they drove me into a tight place I found that the bicycle pump functioned in its newly discovered capacity in a manner most comforting to me. These people of the hills can enjoy even a joke that is on themselves. I knew that in time the women would learn from others that the pump was "not working."

At last I arrived at the village toward which I had set out. There I was received cordially, for the young men had already wrought a good work. Not a little time was spent in talking with the people and in treating some of their ordinary diseases with simple remedies, such as are always carried on tours of this nature.

A QUIET TALK

I found, however, that there was no chance in the village for a quiet talk with the young man whom the young evangelists had informed me was ready and anxious to become a Christian. We sought a quiet hillside beyond the village. There beneath a tree we sat down and talked and prayed together. Out of it all there arose a conviction, not only that this young man was ready to become a Christian, but also that with some training he might become a messenger of Christ to these hill-people. In the joy of this new-born conviction the little discomforts of the way sank be-

low the horizon of consciousness. One week from that time I baptized that young man in Jubbulpore, and a little later his wife also.

That was on the eve of our furlough, and since coming to America I have learned that problems and difficulties have come to him. If perchance any mistakes have been made in handling his case I think that one of them at least has been that in our eagerness to see him secure training we took him too suddenly out of his old group life and placed him in an environment so utterly different from the one in which he had lived out among the hills that he could not get adjusted before he was taken with an acute case of loneliness and homesickness. Out of these grew grave and powerful temptations. No one suffers from homesickness so acutely as the primitive man of the hills.

A GRAVE PROBLEM

Failure to recognize the importance of such a consideration creates grave problems for the young convert. I

have hopes that if this young man lives he may yet be of great service in directing his people to Christ.

The young Christian as well as the missionaries need the daily and earnest prayers of the people in the homeland, for the task is a stupendous one and the temptations are many that beset those who are just learning to walk in the way of the Christ.

There are two ways of defending a nation. One is to build vast navies, line the shore with brazen guns, create a huge army, and then say to the other nations: "Touch us, if you dare!" The other way is to be so just in our dealings with men at home and nations abroad, to exercise such righteousness and good will, that no nation anywhere in the world will want to attack us now or forever. That nation will be greatest in the eyes of the future—perhaps a newer future than we think—which dares take the new and latter way.—Christian Work.

Protest

BY VICTOR STARBUCK

God, I am tired of the hating, the cunning, the craft
and the stealth;

I want to go back where the trees are waiting with
brimming flagons of health.

I am wearied of death of the clamor, the weighing of
loss against gain;

I want to go back where the moon's pale glamour lies
white on the long-flowing lane.

To return to the gossiping grasses, the dust and the
sky and the dew.

Where the night-wind whispereth low as it passes and
earth seems splendid and new.

I long to flee far from the ringing of coin and the blazon
of type.

Where the silence is sweet as a thrush's singing, and
silvern the cricket's pipe.

Yea, let me go from the city, the fret and the fume and
the stress.

To fields where the clouds look down in pity, and night
has a mother's caress;

Where the wind-shaken leaves are sobbing; to stand
'twixt the sky and the sod.

And feel the pulse of my spirit throbbing close to the
heart of God.

Preachers' Problems

By Ellis B. Barnes

The Growing Literature of Peace

MY preaching brethren, be it known unto you that in these chill autumnal evenings, to my great pleasure and profit, I have been absorbed in the study of a few volumes

of the peace literature which is now coming from the press with more frequency than it did a few months ago when the bellumists were developing their bellow.



Then, too, the political campaign is taking up the space which in the recent past was used to show why we should get ready to slit the jugular of our enemies who were coming across the seas in the hope of slitting ours.

So the coast is clearer than it was for the pacifist. He is nearing his inning, not that he will have one in any sense as the chlorites and the chlorates, the dreadnaughts and the super-dreadnaughts, the dirigibles and the submersibles have had theirs. Maybe the peace advocate will be permitted to look at the game through a hole in the fence, but he will never have a chance to swing the big stick because his short-sightedness would prevent him from hitting a balloon, even if he had enough muscle to swing the aforementioned bulldozer. He may even be allowed to sit in the bleachers, provided he does not throw a pop bottle at the umpire for permitting the game to continue when the participants have only "balled things up" in a general way, and should be told to go way back and sit down. Now the pacifist has no intention of doing the umps any harm, but if the names that the pacifist wears—thanks to his friends, the enemy—indicate anything, he may be carrying a bomb in his fountain pen, knowing that the pen is mightier than the sword.

But if he can't play the game in as spectacular a way as does the bellumist, he is playing it well in his own way. He is having his say, he is talking right out in meetin'. "A plague on your talk," do I hear some mighty-mouthed maker of noises say? "What we want is action." Well, so be it.

Action is what the pacifist wants too, but of a different kind, and we would never know that either party wanted it unless someone had said so in magazines and books and on the lecture platform. Up to the present the pacifist has talked in a way that does his sanity and his religion credit, and can do no harm to the world if his policies are carried out, which is more than can be said of the opposition. Gee! I hope the bellumists will not select me as a subject on which to try their lyddite.

* * *

CALLING NAMES

This war controversy would have attained dreadful ferocity if the bellumist had not resorted to the calling of names. I for one am profoundly grateful that he unlimbered his verbal artillery. His rapid fire vocabulary mowed us down in numbers that would embarrass arithmetic to count. Still, we are all here, wounded only by epithets which are harmless because they were so highly charged that in nine cases out of ten they failed to explode. The wounds are of the Pickwickian order, as are the weapons. The pacifist has been resolved into as many types of "coddles" and "undesirables" as there are varieties of "ates" and "ites" in the tribes of explosives. Anything is better than to be killed with deadly weapons, and the verbal bombs were filled with hot air.

Thus we live, and as I often say with much éclat, we wag along our weary way from the cradle to the grave. It would be a great step forward in civilization if the bellumist would wage his wars offensive and defensive against all foreigners as he has against the pacifists; little harm would be done, no blood would be shed, and the world would go on unto perfection, unmoved by a hair from its usual activities even when the bellumist was firing his bellow that could be heard around the world.

This "bellow" of the bellumist is not an original conception with me. I am indebted for it to my friend Professor Hull, of whose volume on "Preparedness" I spoke in a recent number of *The Christian Century*. It is so good that I hope it will do its perfect work in ridding the country of much unnecessary clamor.

* * *

WAR STRIPPED OF ITS GLORIES

All the new volumes I have seen in recent months are well worth reading.

They are the beginnings of a great library, soon to be, of classics on the subject of international peace. In them the fallacies of the fighters are revealed, and the peace argument is so clearly and strongly stated that one might well be glad that he is not called upon to refute it. There is a wealth of information in some of these books that shows that the scholar has been at work for years. One almost feels like saying that the last word on the subject has been spoken, but when he is ready to say that, along comes another volume that seems to begin where the former ended, and one's little cup is made to run over.

War is stripped of its glories as bare as a tree when peeled by the lightning; you see it in its horrors, not its gold braid, its heroic music, its flashing steel. You see the ghastliness of war, and the difference between its by-product and its graves. You will be taught as you study this peace literature the folly of reverting to barbarous days and of seeking to apply laws to our modern life that had an excusable application only in times when man was emerging from his cave-life.

You will be touched by the fervor of these writers as you are when you read some heroic appeal in the Old Testament, for these men feel deeply, and their pens are steeped in convictions that go clear through to the other side of their souls. An hour or two with them gives strength to the weak hands and the feeble knees. They gather up the troubles of the time into a trumpet, as Luther did, and sound an alarm that none but mighty men could do. There is no leanness in their devotion or enthusiasm. These pacifists are fighters, as those who know of the work Dr. Charles E. Jefferson has been doing, will admit; but they fight with the weapons of the spirit.

E. B. B.

"New America"

Edwin Markham wrote a song, "New America," for the New York Labor Forum, celebrating Independence Day. The song was read by Secretary Carl Beck of the Mayor's Committee and then sung by all the Labor Singing Societies. Following is the final stanza, which is reproduced by permission of the poet:

*God, show us Love's great way,
And lead us, day by day,
To your great ends.
Oh, may our new land be
From sea to whitening sea,
One Temple of the Free.
One house of friends.*

Social Interpretations

By Alva W. Taylor

The President Freed From Claims of the Bosses

As one result of the recent presidential election, President Wilson is strikingly freed for the coming four years of his administration from

party bonds, sectional claims and the bosses. The Solid South did not elect him, but the new West, in which he carried every state but two, and came near carrying those. No more can the sectional demands of New



York dominate in Washington councils because of party prudence. Excepting in the case of Hayes, whom at least one-half of the American people will not admit was elected, no President of modern times has been elected without the vote of New York. Again, Mr. Wilson is freed from any obligation of any kind to the big Democratic bosses—Murphy in New York, Taggart in Indiana and Sullivan in Illinois—for all three of them failed to deliver an electoral vote. The Democratic party as a party was not elected, but Woodrow Wilson as a progressive was re-elected.

A Victory for the New Nationalism

A second element in President Wilson's triumph was, without doubt, his preaching of the new nationalism, in which he advocated the adoption of an ideal that has long been held by a minority, once very small but in these latter years growing greatly in numbers. This new nationalism puts "America first," but not, as Senator Beveridge phrased it, "America only." The President's magna charta of this new political ideal for America is summed up in his declaration that America should put humanity first. He would have her made the arbiter of justice in a world that is governed not for economic and political objectives, but for the sake of humanity. The issue is clear cut. One side would have America govern her international affairs according to the well-tried methods of the past. They would commit her to the doctrine of the ages, that all right in the last analysis rests upon might and that therefore the only nation that can be assured of right is the one which is thoroughly panoplied with might. The President

takes the prophetic viewpoint and advocates a modification of the ancient theorem, substituting justice for force and putting the man above all other considerations. In other words, he would have his country that has been so thoroughly established upon the theory of *rights* arise in these later days one step higher to the theory of *duties*, and apply her fundamental democracy to international relations as she has so successfully applied it to internal relations.

The charge that America has lost prestige is much stressed beyond the actual facts, but if our government has lost prestige, it is only because the world of the old ideals cannot understand and, therefore, underrates the world of the new ideas. Accustomed to the ideals of force, they are quick to believe that the ideals of justice are the counsels of weakness.

* * *

The Human Factor Versus the Economic in Politics

A third fundamental thing that seems to have moved the voters has been the striking antithesis in which the President has put the human factor over against the economic in his administering of national and international affairs. The imperialistic nations are all agreed in protecting the property rights of their citizens wherever they are disposed to make investments. This has meant, of course, that the individual would be protected by the coercive power of his strong nation in every corner of the world where the strong nation was able to coerce the weaker nation. The President has taken clear issue with this doctrine and has based his action upon the theory that a man who invests for the sake of speculative profits under a foreign government does so with his eyes open to all possible consequences and must make one of the conditions of his speculation the chance of protection under the government where he invests. In other words, he refuses to pledge the lives of American youths as an insurance for investors, speculators of any type of economic adventure beyond our borders. This involves a clear-cut issue with imperialism in favor of human and democratic international relations.

* * *

England's Moral Weakness Laid Bare

The answer of 5,000,000 Englishmen to the summons of their country was the most magnificent re-

sponse ever given in modern times to a patriotic cause. But England's leaders are finding that they must still further put their man-power under requisition in this national crisis if they are going to effectually overcome their enemies in Germany and Austria. We have been often reminded of Lloyd-George's famous remark that England had three enemies, Germany, Austria and drink, and that the greatest of these was drink. The present crisis demonstrates the truthfulness of the doughty Welshman's observation, for while England can muster 10,000,000 to make munitions and to shoot them she cannot muster the moral power to prohibit the drink traffic, the greatest of the three enemies. Is it not a ridiculous situation when a great modern government, able to conscript the lives and limbs and homes of its people to meet a crisis in its national life, is at the same time unable to abolish the traffic that makes that same manhood weak and depletes the national exchequer without recompense? Never in the history of the land has there been so much drinking among women or so many arrests of women for drunkenness. How insidiously King Alcohol makes his conquests, striking at womanhood and the home and the depleted finances of the nation! The breweries and distilleries use enough sugar to add a considerable percentage to the amount that could be allowed to every family in the United Kingdom, and the government can say to these families, "Curtail your use of sugar," but they dare not speak a word to the brewers about the use they make of it. In the face of Russia's and Roumania's action and of the action in France in regard to distilled spirits it seems incredible that England is unable to rear the standards of national welfare above the power of the liquor traffic.

* * *

Religious Work for the Troops

While a considerable number of militia has been removed from the Mexican border, new men have been sent in number more than enough to take their place. The Young Men's Christian Association has been very active in providing Association activities for the soldiers and will continue this work at least until January 1. They have been compelled to create a special budget to meet this need.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Methodist Young People Evangelize

The Epworth League of Methodist young people observed Nov. 12 to 19 of this year as "Win-My-Chum" week. During this week special meetings were held at which there was an effort made to bring the friends of the Epworth Leaguers into affiliation with the church. The headquarters of the Epworth League are in Chicago and the Chicago leagues were very active during the week of special promotion.

Bishop Cheney Is Dead

The Rt. Rev. Charles Edward Cheney, a bishop of the Reformed Episcopal church, is dead. He has been a minister in Chicago for fifty-six years, and was held in universal esteem even by those who differed from him theologically. Bishop Cheney was born in Canandaigua, N. Y., Feb. 12, 1836. He was graduated from Hobart college in 1857 and from the Protestant Episcopal Theological seminary, Alexandria, Va., in 1859. He served as assistant rector of St. Luke's Protestant Episcopal church, Rochester, N. Y., for a few months, arriving in Chicago in 1858. He became rector of Christ church, which was then a Protestant Episcopal church. Because of his unwillingness to use the ritual of the church in the baptizing of infants holding the ritual taught baptismal regeneration, he was brought to trial by Bishop Whitehouse. He was deposed from the Protestant Episcopal ministry, but because of irregularity in the trial, the decision was set aside by the courts. Bishop Cheney was defended by Melville W. Fuller, afterward chief justice of the United States. The Reformed Episcopal church having just been organized by Bishop George David Cummins, Bishop Cheney withdrew with his congregation and united with the new church. This was in 1873. On Dec. 14 he was consecrated missionary bishop of the northwest, and in 1878 was made bishop of the synod of Chicago, while never surrendering his position as rector of Christ church.

General Funston Runs Afoul the Preachers

General Funston has objected to the ministrations of certain preachers in his military camp, saying that these preachers were telling his soldiers they are lost when they are not. Dr. J. B. Gambrell, secretary of the General

Baptist convention of Texas, has told the general he would not be influenced by his objections. Other preachers have inquired if the general would forbid Roman Catholics to say mass and Christian Scientists from reading from "Science and Health." The point of these queries is that the evangelical finds it of the essence of his message to proclaim that men out of Christ are lost.

Dr. Gulick at Work in Behalf of Peace

Dr. Sidney L. Gulick, a foremost authority on things of the Orient is touring the country under the auspices of the Social Service Union. He is sent out to counteract the effect of the jingo propaganda against Japan that is going the rounds of the press. He will visit Pittsburgh soon, speaking in several prominent churches and before the union ministers' meeting. He will also address the Chamber of Commerce.

Important Work for Bishop Hartzell

The veteran Methodist bishop of Africa, who was recently retired by the operation of the age limit, will be sent out on another pilgrimage by the Sunday School forces. He has been chosen by the World's Sunday School Association to visit all Mohammedan lands, following the war and observe conditions with the idea of finding new opportunities for Sunday School work. It is said that the prestige of Mohammedanism has been greatly shaken by events in recent years, and it is assumed by many far-seeing leaders that there will be a new opportunity to interpret the gospel to the readers of the Koran when the world war is over.

Will Build a Christian Science Hospital

The Christian Science Monitor of October 7 has an announcement of considerable significance. The followers of Mrs. Eddy are to build a "sanatorium" in which to treat invalids with the Christian Science treatment. This will be a resort for poor people without homes or relatives, available in time of need. The paper ascribes the credit of the enterprise to Mrs. Eddy, who is said to have proposed such a plan in 1905

but to have later changed her mind about the immediate practicability of it.

Christmas Ship Bound for Armenia

The committee for Armenian and Syrian Relief is now planning a Christmas ship to be sent to these stricken countries. A list of the various kinds of food products desired has been made out in consultation with Syrians in this country and the food values at present prices have been taken into account. The offerings taken upon the day that the President of the United States designated for relief were generous. The receipts during October were over two hundred thousands of dollars, and a large part of the offering will doubtless be forwarded during this month. Most of this money has been cabled to the distribution centers, from which it will be given to the people by effective agents of the United States government in the countries affected.

Federal Council Meeting

The Federal Council of the Churches of Christ in America will meet in St. Louis the week beginning December 6. The various commissions of this great organization will also meet, which will bring together many hundreds of the leading churchmen of the thirty-two co-operating denominations. This will be the first meeting of the Federal Council held in the middle west. The organization represents what elements of unity are to be found in evangelical Protestantism of the United States.

Harry Monroe Has a Successor

The Pacific Garden mission of Chicago has more than a local reputation, since it is known everywhere as the place where "Billy" Sunday made his beginning in the Christian life. The superintendent of the mission in recent years has been Harry Monroe. His recent death ended this service, but the mission is now able to announce that it has called the celebrated missionary, Mel Trotter of Grand Rapids. He has organized forty-six missions in cities of the middle west and raised \$200,000 to finance them. The new superintendent was given a royal welcome to Chicago at the mission on November 10.

The Sunday School Lesson

"Quitters" ✓

The Lesson in Today's Life

BY JOHN R. EWERS

"**B**E thou faithful unto death, and I will give thee a crown of life." It is a long race, but only the one who finishes can hope to win the prize. Nothing is

promised to the one who drops out by the way. All the world hates a quitter. He who puts his hand to the plough and then turns back is not worthy of the kingdom.

Lot's wife tried to travel, walking backward—she was not a success as a traveler! If one tries to make his way toward Christ, all the time looking back at the delightful things he left behind, always thinking of those old good times, it is only a question of time until he surrenders. The old Israelites kept everlastingly brooding over the kind of soup they used to have in Egypt. Manna was too dainty—they wanted onions—miserable perverts—leeks and garlic—ugh! But the church has thousands who are turning wistful faces back toward the "weak and beggarly elements of the world." They never have tasted the royal banquet.

A new convert in a Cincinnati mission put it this way, very forcefully: "When you have dined on roast turkey you can say, 'No thank you' when invited to go back to cold potatoes!" "Taste and see that the Lord is good." Try Christianity and test it out. Unless Christ is better than Mammon—then Mammon for mine. I want the best.

* * *

The trouble is that the lukewarm Christian makes a mess of the whole thing. He is just good enough not to dare to have his fling in worldliness, he just misses the high jinks of the regular worldling, and he is not good enough to get the big values out of Christianity. Poor fool, he misses everything. Either get deep enough into religion to taste its sweets or else plunge, head-first, into the Epicurean way of living. It's too bad to miss all the fun.

One of our leading ministers says, "There is not a dull moment in my life." Good for him; he has found the philosophy. Do you think Jesus had a dull, slow, uneventful time? Not for a minute; his days were full of thrills. The dull time is only experienced by the lukewarm. No wonder God will spit them out. Who wouldn't? And what a lot will be thus expectorated!

If a ball team lays down or a prize fighter lacks gameness, the crowds jeer—that is the one thing they won't stand. "It isn't whether you win that counts—but only—"How did you fight?" Gameness. Sometimes I think that God's biggest awards will be to the game fighters with temptation. Here is a fellow who used to drink. A troop of devils haunt him day and night. It's a fight every minute. But he pounds along; maybe he falls now and then, but he gets up,

brushes off the dust, and digs in again. God bless him—and he will. Or in fighting any other sin—gameness is what counts. Paul had to give his body the black eye.

* * *

A saint is not a soft, flabby, goody-goody, mollicoddle, good because he lacks the nerve to be bad! Never! A real saint is a fellow with purple, jumping blood that booms and bangs through his veins, throbbing with red-hot passion, but who, because he has dedicated his life and energy to Christ, uses all his powers for God and his church. Quit? Never. Die first! "You have not resisted unto blood striving against sin." There is a text for you. Preach on that. The young men will appreciate a talk on that. It touches life. Stand up and fight that temptation until your tongue hangs out and your knees shake and, even then, your head may be "bloody but unbowed." Your system needs a regular fight like that. Your spiritual muscles are a bit soft. Some morning jump into that big temptation and beat it to death, pound the life clear out of it. Never say "Quit."



THE CHRISTIAN CENTURY desires to use in this space each week a story of the work of some men's class or women's class, or men's brotherhood, which is getting results in community upbuilding or in the promotion of missionary or temperance or benevolent work. Each story should contain about six hundred words. If you have a good story, tell it. Address, The Christian Century.

Disciples Table Talk

Disciples Missionary Will Serve Y. M. C. A. in India

P. A. Sherman, who spent seven years in India as a missionary under the Foreign Society, will sail from New York on November 25 for India. He goes under the auspices of the Young Men's Christian Association for work among the Indian troops. He answered the call of the Association for men who could speak to the Indian soldiers in their own language. Mr. Sherman expects to spend one year either in India, British East Africa or Mesopotamia. Since his return from India a year and a half ago Mr. Sherman has been taking the medical course in Michigan University and will continue his work there when he returns. Mrs. Sherman remains in Ann Arbor. Miss Ennis, who is on furlough from India, is attending Michigan University and making her home with Mrs. Sherman.

Christian Men of Columbia, Mo., Get Together

The men of First church, Columbia, Mo., gathered at a banquet on the evening of November 2, to the number of about two hundred. This was the regular get-together occasion held each year by the church men, led by the men's Bible class of the Sunday school. Prof. W. C. Gibbs, of the faculty of the university, served as toastmaster. Prof. Alvin L. Wills, of Christian College, made an address on "The Work of Men's Bible Classes in the Church." Alva W. Taylor, of the Bible department of the college, spoke on "The Efficient Church." Mr. Taylor urged the use of the survey method in church work—the finding of the rotten spots—and the righting of these weak places. He pointed out some "sore spots" in Columbia religious life. Madison A. Hart, pastor of the Columbia Church, among others, also gave a brief talk.

Fellowship Meetings at Galveston, Tex., Central

The pastor at Central Church, Galveston, Tex., J. B. Holmes, has planned a unique program which will preface the fall evangelistic effort of the church. Representatives of a number of Galveston's churches will speak on the contributions to the religious thought made by the particular religious bodies which they represent. It is being impressed upon the churches by this discussion that the points of agreement are far more numerous than the points of disagreement between the various bodies. Mr. Holmes preached a special sermon to voters on the Sunday preceding the national election on the subject, "The Pool of Politics."

Carthage, Mo., Pastor Talks Politics

C. H. Swift, pastor at Carthage, Mo., discussed, on Nov. 2, the third amendment to the state constitution, at the Salem Methodist Church, northeast of Carthage. The church building and the yard surrounding it were crowded. After the address the women of the community served a supper. The "third amendment" has to do with statewide prohibition, and keen interest was shown in

Carthage over the subject. The Carthage Ministerial Association held a street temperance meeting just before the national election.

A Story of Rural Church Success in Indiana

Sexton is a village in Rush county, Indiana, midway between Rushville and Dunreith. There was no church in the town. An abandoned Anti-Means Baptist Church building was standing about two miles distant. The building was purchased and removed to Sexton on a lot donated by Mr. and Mrs. J. R. Ward, of Rushville. G. I. Hoover, the state evangelist of the Indiana Christian Missionary Association for Eastern Indiana, was asked to hold a meeting and ascertain the practicability of organizing a church. The result was the organization of a Church of Christ. The house of worship was dedicated free of debt. C.

M. Yocum, of Rushville, preached the dedicatory sermon. Since the meeting the district evangelist has preached for the congregation once a month. The official board of the church has held a regular business meeting every month since it was organized. The house of worship has been placed in splendid repair and is an exceptionally well equipped rural church property. The church has a good Sunday School, a strong Ladies' Aid Society, and a splendidly developed auxiliary of the C. W. B. M. Eighty-nine accessions have been gained for the fellowship of the Sexton church under the labors of the district evangelist—fifty-three by baptism, two immersed believers from other fellowships and thirty-four otherwise. The church numbers in its fellowship many of the most substantial citizens of the community. It is free of financial debt in every department of its work. Moody Edwards, for three years the pastor of the Little Flat Rock Church, and now at the College of Missions, Indianapolis, has been called to the regular ministry of the congregation. The church takes its place in the brotherhood as a self-supporting, gospel-sustaining, missionary-giving congregation, with the promise of a splendid future.

Notes of Chicago Churches



Rev. F. D. Butchart, who will speak at the coming Quarterly Rally.

Chicago Disciples in Quarterly Rally

The Quarterly Rally of the Chicago Christian Missionary Society will be held in the First Methodist Church, corner Clark and Washington streets, on Sunday afternoon, Nov. 26. The meeting will begin promptly at 3 o'clock. This rally is to be held in the interest of the work of the Russian Mission, of which Mr. Kousseff is the missionary. The American Christian Missionary Society has engaged Miss Bertha Merrill as a helper and visitor for this work in Chicago. Plans are on foot to enlarge the plant and extend the work over a larger territory. The American Society is working with the local board in the promotion of this work. On the program at the November meeting F. D. Butchart, of Cleveland, will be the speaker of the

afternoon. Mr. Butchart is the American Society's missionary in the mission among the foreign speaking peoples in Cleveland. He is pastor at Broadway Church. W. G. Winn is secretary of the Chicago missionary organization.

Irving Park Church Hosts to High School Chorus

On Dec. 3 the great chorons of over a hundred voices from Carl Schurz High School will sing the "Messiah" at the Irving Park Church at the evening service. Mr. Winn, pastor at Irving Park, recently spoke at the high school and took occasion to invite the chorus over. The invitation was accepted. Many nationalities are represented in this band of young people. Members of other churches are invited to hear them at Irving Park.

Jackson Boulevard Prepares for Thanksgiving

Jackson Boulevard will have its usual sunrise prayer meeting on Thanksgiving morning at 7 o'clock. Usually about a hundred persons attend these interesting gatherings. Refreshments are served to those present at the close of the service. On Thanksgiving evening a homecoming will be observed, and it is hoped that former members of Jackson Boulevard will make an effort to be present. It is a well-known fact that this popular Chicago church does not hold protracted revivals; every Sunday is a day of ingathering. On last Sunday there were ten accessions to the church membership.

★ ★

W. G. Winn will deliver the C. W. B. M. sermon at the North Shore Church on the morning of Dec. 3.

Dr. H. L. Willett will take part on the program of the First District (Ky.) Educational Association, to be given at Mayfield, Dec. 1 and 2. It is expected that over five hundred teachers will be present on this occasion.

The International Christian Woman's Board of Missions

Headquarters, COLLEGE OF MISSIONS BUILDING,
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In 42 Years Has cultivated the Missionary Spirit, disseminated Missionary Intelligence, and encouraged Missionary Effort in the Churches.

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Has planted and cultivated for the Church of Christ, work in 46 States of our Union, in Canada, Jamaica, India, Mexico, Porto Rico, Argentina, Africa, China and New Zealand.

Now Has Established Work for Maintenance in this Year:

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The College of Missions, a Graduate School for the special training of missionaries for Home and Foreign Fields. 66 other Institutions—Mission Schools, Negro Schools, Bible Chairs, Mountain Schools. 4,347 students enrolled. The Bible a text-book.

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In 30 of the United States and in all our Foreign Fields.

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3 Hospitals, 10 Dispensaries, 40,000 Treatments annually.

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83 Bible Schools in Foreign Fields, 5,110 Members.

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Mexican in Texas, Oriental in California and Oregon. Among European Foreigners in Indianapolis.

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On our Foreign Fields distributing Bibles and Christian Literature.

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Educational and Industrial Institutes in 6 States. Settlement Work in Indianapolis, with negro population of 40,000. Evangelistic Work in 9 States.

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WITHIN 5 YEARS PURPOSES:

Enlargement of Forces and Equipment on all Fields. Sending 100 New Missionaries to Foreign Fields.
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Do the Churches believe in the program of the Christian Woman's Board of Missions? Do they wish to co-operate in work entrusted to this Board? Do they desire fellowship in the extension of the Kingdom in the lands not otherwise entered with the Gospel Message?

These questions can be answered in the minds and hearts of the men and women of the Church on the First Sunday in December, C. W. B. M. Day.

You have seen what this Board has done and what it plans to accomplish with God's help and His people's. The officers entrusted with the direction of the work, the assembling of the workers, and the gathering of the funds for the maintenance of the enterprises, believe that the Churches will give what is asked of them on the First Sunday in December, or from the Missionary Budget of the Church.

Free Literature on Request. Address

Christian Woman's Board of Missions

College of Missions Building,

INDIANAPOLIS, INDIANA

THE SPECIAL THANK OFFERING OF THE BIBLE SCHOOLS ON THANKSGIVING SUNDAY IS SACREDLY DEVOTED TO HOME MISSIONS.

Many schools will render a program prepared for the day and take with it a generous offering.

Others will have a special prayer of thanksgiving, a word of explanation, and will give the regular offering, increased as much as possible.

Every Bible School among us should thus cultivate the spirit of Thanksgiving. Is yours? If not, ask the superintendent why.

Your personal offering will represent your school this year and will greatly help Home Missions. Give as God Hath Prospered You.

Remit Thanksgiving Offerings Promptly to Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, O.

Our new missionary in Alaska—"Farthest North"—impels us in our giving to go to the "Farthest Limit".

Vachel Lindsay at the University of Chicago

The Senior class at the University of Chicago announces that a lecture-recital will be given under its auspices by Vachel Lindsay, the poet, in Leon Mandel assembly hall, at the university on Tuesday evening, November 28. The program is to be a varied one and will include, in addition to Mr. Lindsay's reading and chanting of his own works, a poem game invented by him, and an interpretation of his poems by Miss Eleanor Dougherty, of the 1916 class, who will complete the program with dancing. Mr. Lindsay has already appeared before the English departments of several eastern universities.

John R. Golden, Prohibition Candidate, Becomes Pastor

John R. Golden, who came out as candidate for governor of Illinois on the Prohibition ticket, has accepted the pastorate of Central church, Decatur, Ill.

Men's Class of Two Hundred at Mt. Sterling, Ill.

Allen T. Shaw, resigning pastor at Sterling, Ill., is a man's man. He has drawn together into a business men's class over 200 men. The Sunday School attendance is about 600. It is with regret, Mr. Shaw writes, that he is to leave this field at this time. He has been called to Pekin, Ill., and has accepted, but he tried to induce the church there to make use of a supply minister until next June; they insist, however, upon Mr. Shaw coming to his new work Dec. 1. A strong pull upon Mr. Shaw is the situation at Pekin, where there is a growing sentiment on the part of some of the Disciple leaders, reciprocated by members of the Baptist Church, in favor of uniting the two churches. This is a challenge which he feels he cannot refuse to accept. All departments of the Mt. Sterling work will be left in fine condition. The Sunday School has been thoroughly graded and the church put upon a sound financial basis. Mrs. Shaw will deliver the C. W. M. B. address at Mt. Sterling.

Good Fellowship at Benton, Illinois

A Leroy Huff, pastor at Benton, Ill., writes that the Methodist, Baptist and Disciples churches of that town have just closed a union revival, held in a tabernacle. There were about 200 accessions to the membership of the churches of the town, and Mr. Huff states that the fellowship during the meetings was the finest he has ever observed. Many of the leading men of Benton enlisted with the churches. Mr. Huff is now leading in a two weeks meeting with the Disciples congregation at Lincoln, Ill., where the Methodist, Baptist and Presbyterian churches are in a simultaneous campaign.

Over Two Hundred Accessions at Frankfort, Ky., Since Jan. 1

Roger T. Nooe is the aggressive leader at Frankfort, Ky. He reports that 221

persons have been added to the membership of this church since Jan. 1. About a hundred of these came in during the W. T. Brooks meeting, which has just closed. F. H. Cappa led the singing. Mr. Nooe writes appreciatively of the permanency of the work done by these men.

Modern Methods Work in Kentucky Rural Church

J. Boyd Jones, of Central Church, Terre Haute, Ind., spent part of his vacation in Mason county, Kentucky, and had the pleasure of worshipping in old Mill Creek Church, where he spent three years during his college course at Lexington "practicing on the patience of the saints." Mr. Jones cites this church as an illustration of the fact that modern methods of work are practical in a rural church. About four years ago J. L. Finnell, a Lexington student who had been trained in the Jackson Avenue Church, Kansas City, and in Central Church, Lexington, came to Mill Creek, and as soon as he entered upon the work he introduced modern methods of promotion. The congregation responded immediately. In a few short weeks half-time

preaching yielded before full-time, the minister's salary was more than doubled, and the building was remodeled. During Mr. Finnell's pastorate of four years 173 persons have taken membership with the church. Mr. Jones writes that "the wise one" told Mr. Finnell when he first came to the country, but he went at his task and the result was a new birth for the church. It has now become a recognized leader in community betterment. Mr. Finnell is still in Lexington working for his Master's degree.

Church Membership Doubled in Nine Months

W. G. Loucks came to East Grand Boulevard Church, Detroit, Mich., only nine months ago, but already seventy persons have been added to the membership, doubling the list of members. Eighteen were added on Nov. 12, seven of these by baptism. The women of this congregation are organized for systematic pastoral work.

Village Church of Iowa to Promote Farmers Institute

The banner village church reported at Des Moines was that at Altoona, Ia., to which Arthur Dillinger ministers. This is a rural field, and the congregation is trying to reach out to the entire community. On last Tuesday evening was held a men's banquet, with about 200 men present, this being preparatory to a farmers institute to be held in December. The Sunday School at Altoona is booming, and Mr. Dillinger has two Bible classes during the week, with twenty students in each. Genuine university work is being done in these classes, Mr. Dillinger reports.

Annual Meeting of First Church, Bloomington, Ill.

The annual meeting of First Church, Bloomington, Ill., Edgar DeWitt Jones, minister, was held Thursday evening, November 9. Reports were made from all departments showing the year ending October 31 to have been one of marked progress. There was raised in all departments a total of \$15,509.93, of which sum \$1,721.65 was for missions. The minister officiated at 68 weddings and conducted 46 funerals; preached 94 sermons in First Church and 40 sermons and addresses elsewhere. Ninety-two persons were received into the church during the year, 59 by confession of faith. In addition to this number, 17 of the boys and girls in the Bible school made confession who were not baptized. Especially notable was the report of the church school. With a teaching force of 56, 19 officers and an enrollment of pupils of 794, not including the Home and Cradle Roll departments; with an average attendance of 414, maintained without resort to rallies or special days, and without adequate equipment. First Church will unite with the other churches of Bloomington in a union meeting which will open for a six weeks' series of services Dec. 28. This church maintains four salaried workers and plans for the future are big with possibilities.

Why They Like "The Christian Century"

"As a subscriber to, and reader of, 'The Christian Century,' I want to express my appreciation to you of the splendid paper you are giving us. Success to the 'Century'!"—G. H. Farmer, Main Street Church, Fredericksburg, Va.

"I believe that the 'Century' is doing the best work at the present time that it has done since I have known it. Keep up the good work!"—Lin D. Cartwright, First Church, Fort Collins, Colo.

"The 'Century' is something I positively can't do without."—Emory Ross, Monrovia, Liberia.

"The third page of the 'Century' is worth the price of the paper."—W. W. Wharton, Jacksonville, Ill.

"I find the 'Century' to be the best religious paper I have ever read."—J. Lapsley Alderson, Monroe City, Mo.

"I must have 'The Christian Century.' It is the logical, sound, progressive publication of our brotherhood. The 'Century' for me!"—O. P. Warren, Veedersburg, Ind.

"The 'Century' has become my closest friend in my own efforts in propagating the plea of the Disciples, as it has endowed me with the spirit necessary to the fulfillment of this great plea. Its constructive attitude is very much needed in this day."—Huell E. Warren, Moulton, Ia.

"I like the 'Century' fine these days. The program for the coming year is one that ought to appeal to every thoughtful minister and layman."—Arthur Dillinger, Altoona, Ia.

"I enjoy the splendidly inspirational features of your paper. You give us some fine things to think about. I wish the 'Century' a still wider reading."—Chas. E. Smith, Udell, Ia.

"I am greatly enjoying the 'Century' these days."—R. T. Nooe, Frankfort, Ky.

President Pritchard to Address State Teachers

President Pritchard has been asked to deliver an address before the Illinois State Teachers Association, which convenes in Springfield the latter part of December, on the subject "The Relationship Between the College and the University." This topic is a very live one in Illinois just at the present time, when much is being done to co-ordinate and articulate the work in the colleges of the state with the work of the state university. The enrolment for the present year in the college indicates that there is a strong movement towards the colleges, especially for the first two years of college work. President Pritchard is also vice-president of the College Section of the Teachers Association.

Union Meeting at Springfield, O.

C. M. Burkhart of Springfield, O., church, writes that the union meeting now being held in Springfield, and led by George Wood Anderson, is meeting with success. The services are being held in a tabernacle seating 7,000 persons. In preparation for the meetings Traverce Harrison, of the Bellefontaine, O., church and T. L. Lowe of Columbus addressed the Disciples of Springfield. These men have both gone through meetings led by Mr. Anderson.

Long Beach, Cal., Disciples Celebrate

Long Beach, Cal., Disciples of Christ will celebrate, on Sunday, December 10, the twenty-second anniversary of the organization of First church. It is hoped to have present every charter member of the congregation, who is at present living in Southern California. Fifty additions to the church membership are expected at that season. Geo. F. Taubman leads at First church.

★ ★

—The church at Beardstown, Ill., has appointed J. F. Paris, one of the members, as news reporter. Why not other churches adopt the idea?

—The congregation at California, Mo., is worshipping in the local opera house while their new \$15,000 building is being erected on the old site. R. E. L. Prunty leads at California.

—W. H. Newlin, who has been serving the churches at Brownsburg and North Liberty, Ind., has taken the work at Bicknell, Ind., where is a fine new building adapted for the most up-to-date activities. That Mr. Newlin has done good service at Brownsburg is seen in the fact that from now on there will be full time preaching there.

—Oscar Ingold has taken the work at Mangum, Okla.

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—J. E. Moorman, for two years pastor at Smithville, Mo., will begin work with the King Hill church, succeeding N. O. Rogers, who resigned to take post-graduate course in a Chicago school.

—Thos. H. Adams is holding his own meeting at Central church, Richmond, Ind.

—During the two years' service of E. O. Sharpe at Central church, Colorado City, Colo., there have been nearly a hundred persons added to the church membership and a long-standing debt has

been wiped out. Mr. Sharpe is to leave the Colorado field, but has made no decision as to future plans.

—F. N. Calvin came to Central church, Waco, Texas, four years ago, beginning a second pastorate in this field. He has met with great success in every respect. About a hundred persons have been added to the working force of the congregation in the past year, and the attendance at the services is the largest in many years. Mr. Calvin was pastor of one of the St. Louis, Mo., churches for several years.

—Allen G. Gordon, of Niles, O., has been called to the work, at Paris, Ill. No decision is as yet reported. Mr. Gordon is a Bethany College man.

—Speaking upon the significance of the recent election, L. J. Marshall, of Wabash Avenue church, Kansas City, Mo., said: "Never before in my memory has a man made a presidential campaign based so much on his personal record as did President Wilson. The votes cast for him were not so much for the party as for the man of American and international affairs."

—J. Harry Bullock, for five years pastor at Green Bay, Wis., has begun his new task as pastor at Viroqua, Wis. Mr. Bullock has also served as state Bible school superintendent.

—Seventh Street church, Richmond, Va., H. D. C. MacLachlan, pastor, celebrated on last Sunday, on the occasion of going back into its newly renovated church home. One feature of the celebration was the installation of four hundred copies of the new Disciples hymnal, Hymns of the United Church.

—In connection with the recent series of evangelistic services at Sedalia, Mo., the Hamilton and Brock company held a number of meetings at the various railway shops of the city.

—Geo. W. Kemper, of Richmond, Va., has been re-elected president of the Virginia State Missionary Society. The 1916 convention was held at Norfolk.

—The trustees of the disbanded Central church, Columbus, Ind., are making an effort to sell the building. The proceeds of the sale will be devoted to payments on long-standing church debts.

—During the Crayton S. Brooks meetings at Johnson City, Tenn., more than a hundred persons were added to the membership.

—Grant W. Speer, of Central church, Toledo, O., is answering the arguments of skeptics in a series of sermons. One of his topics was "The Power Behind the Medium, or the Secret of Spiritualism."

—The Christian Endeavorers of Dallas, Tex., held a "mock trial" at Oak Cliff Christian Church on Nov. 13, and will promote a Christmas giving exercise at South Dallas church in December.

—Z. T. Sweeney, of Columbus, Ind., will supply the pulpit of First church, Birmingham, Ala., for several months.

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—Graham Frank, of Liberty, Mo., has been chosen a delegate to the quadrennial meeting of the Federal Council of Churches, to be held in St. Louis next month.

—F. F. Walters, during his five years' pastorate at Wichita Falls, Tex., has built a \$50,000 church home, and practically doubled the attendance in all departments of the church. Missionary offerings have been increased from almost nothing to \$2,000 per year. Mr. Walters will not continue with the Wichita Falls work longer than Jan. 1. He has not made future plans, however.

—First church, Huntington, Ind., observed rally day on November 12. Automobiles were used in getting out members not able to walk. E. W. Cole leads at Huntington.

—G. L. Bush, of Carrollton, Mo., is assisting T. H. Capp in revival at Mitchell Park, St. Joseph, Mo.

—Norman Brighton, until recently pastor at Park Avenue, Des Moines, has assumed his new task at Fargo, N. D.

—On election night the pastor at Mattoon, Ill., interspersed the evangelistic features of the evening—the church was then in the midst of a revival effort—with reports of returns from the election. The sermon preached by the evangelist was on "The Kingdom of Christ," the text being "The kingdom of the world is become the kingdom of our Lord and His Christ; and He shall reign forever and ever."

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gave an address before the Y. M. C. A. of Youngstown on Nov. 12. His theme was "The Challenge of Today to American Manhood."

—By a canvass of the city, the leaders of the Carlisle, Ky., church found fifty persons who are members of the Christian church, but who have not affiliated themselves with the Carlisle organization. A series of evangelistic services is now being held by the pastor, F. B. Bourland, and an effort is being made to get hold of these derelicts.

—E. E. Moorman, of Englewood church, Indianapolis, Ind., talked on the World's Temperance Lesson before the Friday Noon Bible Class of the local Y. M. C. A.

—The new \$20,000 building of the church at Bowling Green, Mo., church will be dedicated on Nov. 26. C. H. Winders of Indianapolis being the dedicatory. A revival series of three weeks will follow, led by Mr. Winders. J. A. Stout is pastor at Bowling Green.

—C. S. Early began a meeting for Ralph V. Callaway and the church at Clinton, Ill., on last Sunday.

—The school at Canton, O., reports 400 volumes in their library for Sunday school teachers. This is the largest library of this sort in the state.

—C. S. Wikoff, pastor at Colfax, Ia., is preaching a series of sermons with the following themes: "Christianity the Ethical Religion"; "Christianity the Social Religion"; "Christianity the Revealing Religion"; "Christianity the Inspiring Religion"; "Christianity the Common Ground."

—A. B. Houze, with the Central congregation, Lima, O., celebrated his fourth anniversary of service with this church on November 12. During this period 350 new members have added to the congregation, and the missionary and benevolent offerings have been increased more than 100 per cent. The indebtedness on the church property has been reduced by \$8,000. The third annual every member canvass will be promoted on Dec. 12.

—The church at Pomona, Cal., recently made the California Christian Home at Long Beach a gift of a Jersey cow.

—At the annual meeting of the Child Saving Institute, held in Omaha, Neb., Nov. 8, Judge Willard Slabough, of First Christian Church, was elected president.

—Last year the Foreign Society sent out thirteen new missionaries. It is hoped to send not fewer than fifteen during the present year.

—The church at Pleasantville, Ia., J. M. Flinn, minister, is planning to make that church a living link in the Foreign Society during the current missionary year.

—A sermon preached by W. N. Briney, of Broadway Church, Louisville, Ky., was printed in full in the Courier-Journal. The subject of the sermon was "The Call of Kentucky."

—Mrs. J. B. Yates, of South Broadway Church, Denver, Colo., has just been installed as matron of the Colorado Christian Home.

—Percy M. Kendall is directing the music for the revival meetings now being held at Central Church, Youngstown, O. L. J. Cahill is preaching.

—The Committee on Resolutions at the Des Moines convention, of which H. O. Breeden was chairman, recommended that the churches be asked this

year for not less than \$200,000 for foreign missions and that an effort be made to reach not less than \$600,000 in the total receipts.

—The Union Ministers Meeting of the Church Federation Council of Chicago will meet on Nov. 27 in the First Methodist Church, corner Clark and Washington streets. Very important matters will come before the meeting, such as the question of closing the saloons on New Year's Eve and the holding of watch night services on the same occasion. The Imperial Quartet will furnish music at the meeting.

—Second church, Lawrence, Kan., has its new building about completed.

—The last two sermons of W. D. Ryan's series of "Beacon Lights of the Twentieth Century" were on "Jane Addams, or Showing the Other Half How to Live," and "Billy Sunday, or the Lure of the Sawdust Trail."

—M. E. Hoon has succeeded W. T. Barbre at Rockville, Ind., church.

—L. E. Murray, of Central church, Richmond, Ind., celebrated his sixty-third birthday on Oct. 23. He spent the day with the Middletown, Ind., church by special invitation. Mr. Murray was at one time pastor at the latter town.

—R. W. Abberley is leading in a meeting with T. S. Handsaker at San Diego, Cal.

—Elwood, Ind., church has a new \$2,000 organ.

F. B. Thomas will hold a series of meetings at Heyworth, Ill., during this month.

—Dr. H. J. Hall, of Franklin, Ind., is the president of the county Sunday school organization of Johnson county.

—W. H. Cannon, of Decatur, Ill., has accepted the work at Mackinaw, Ill.

—B. G. Reavis, of Mexico, Mo., has just closed a successful evangelistic effort at South Side church, Hannibal, Mo.

—E. E. Davidson, of Kansas City, Mo., has closed a series of meetings at Shreveport, La., being assisted there by Prof. Tally. Claude L. Jones serves this church as pastor.

—W. H. Hampton, evangelist, closed a series of meetings at Wyaconda, Mo., with 11 persons added to the church membership. His sermon on the Crucifixion created a strong impression.

—R. E. Hieronymous, of the University of Illinois, and a well-known Disciple, addressed the Chicago Association of Commerce last week on "A Better Community."

—I. N. McCash was installed as president of Phillips University, Enid, Okla., on Nov. 17.

ILLINOIS NEWS LETTER

John R. Golden, former secretary of the Illinois Christian Missionary Society, has accepted a call to Central Church, Decatur, and will begin his services after a series of evangelistic meetings at Saybrook.

The board of directors of the Illinois Christian Missionary Society met Nov. 8 and took favorable action upon the new plan of state and district work.

The trustees of Eureka College held their semi-annual meeting at the college Tuesday, Nov. 14. The attendance at the college this year is the largest ever. All the buildings are in good shape; the new gymnasium is quite an attraction to

the young people; and the entire college group is looking forward joyously to the new Science Hall.

The Minges Evangelistic Company began an evangelistic campaign with Central Church, Peoria, Nov. 12. Homer E. Sala writes that the prospects are splendid for a great meeting.

The state secretary spent Sunday, Nov. 12 with the Second and Centennial churches of Bloomington. Our people are strong in Bloomington and Normal. With Edgar D. Jones at the First Church, S. H. Zendt at the Second, L. G. Huff at Centennial, A. E. Gilliland at Normal and R. H. Davis at Third (Colored), we have an array of strength that makes our work here an important factor.

Guy B. Williamson is on his third year at Paxton. There have been 120 additions to the church during his ministry. Last year the church gave \$319 to missions, which was quite an increase over any previous year. In many other respects the work is equally encouraging.

The five churches in Lincoln are engaged in a simultaneous campaign. A. L.

A man deeply interested in Home and Foreign Missions, whose organizing gifts and powers and whose ability as a speaker fit him for field work in America, should write to "Missionary," this office, asking for a conference.

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Huff, our pastor at Benton, is conducting the meeting for First Church. Reports have come to our office that are encouraging. This is the favorite method of evangelism in some Illinois communities and it seems to work very well. Some of the preachers state that it is even better than a big union tabernacle meeting.

B. H. Sealock of Illiopolis recently spent a night with Paul Million and the Latham Church. Both of these men are working with the problems in their respective communities in a thorough-going manner. They are studying the real situation and trying to meet it.

Evangelist Lew D. Hill of Decatur has been active in central Illinois since the opening of the evangelistic season about Sept. 1. He conducted a good meeting at Antioch in Vermilion county, with one addition by statement. Also, at Prairie Chapel, he held a revival, with 47 additions in three weeks, forty of these by primary obedience and seven by statement. He has just closed a meeting at Hallsville, with 34 additions; and has an open date before the holidays.

The students in the Disciples' Divinity House of the University of Chicago are not enrolled in the Year Book this year because the list came to our office too late. Because of this we wish to give publicity to the names and addresses of these ministers of the Gospel, as follows:

F. C. Buck, 84 Middle Divinity Hall.
Harry William Cordell, 53 Middle Divinity Hall.
George F. Chandler, 5815 Drexel Ave.
Miss Opal Daniels, 1754 E. 56th St.
Wilfred Ernest Gordon, 5829 Maryland Ave.
John G. Hirschler, 148 South Divinity Hall.
E. V. Horne, 106 Middle Divinity Hall.
John L. Imhof, 142 South Divinity Hall.
Howard E. Jensen, 6053 Ellis Ave.
Blanche E. Jensen, 6053 Ellis Ave.
John L. Lobingier, 36 Middle Divinity Hall.
Harry Leach, 5761 Dorchester Ave.
Sam C. Kincheloe.
W. C. MacDougall, 5815 Drexel Ave.
Miss Bertha Merrill.
Mrs. Annie Agnes MacDougall, 5815 Drexel Ave.
N. O. Rogers, 38 Middle Divinity Hall.
William V. Roosa, 98 Middle Divinity Hall.
Charles J. Ritchey, 6053 Ellis Ave.
John I. Roberts, 124 South Divinity Hall.
W. B. Sharratt, 137 South Divinity Hall.
Mart Gary Smith, 109 Middle Divinity Hall.
James E. Wolfe.
Herbert L. Willett, Jr., 6119 Woodlawn Ave.

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